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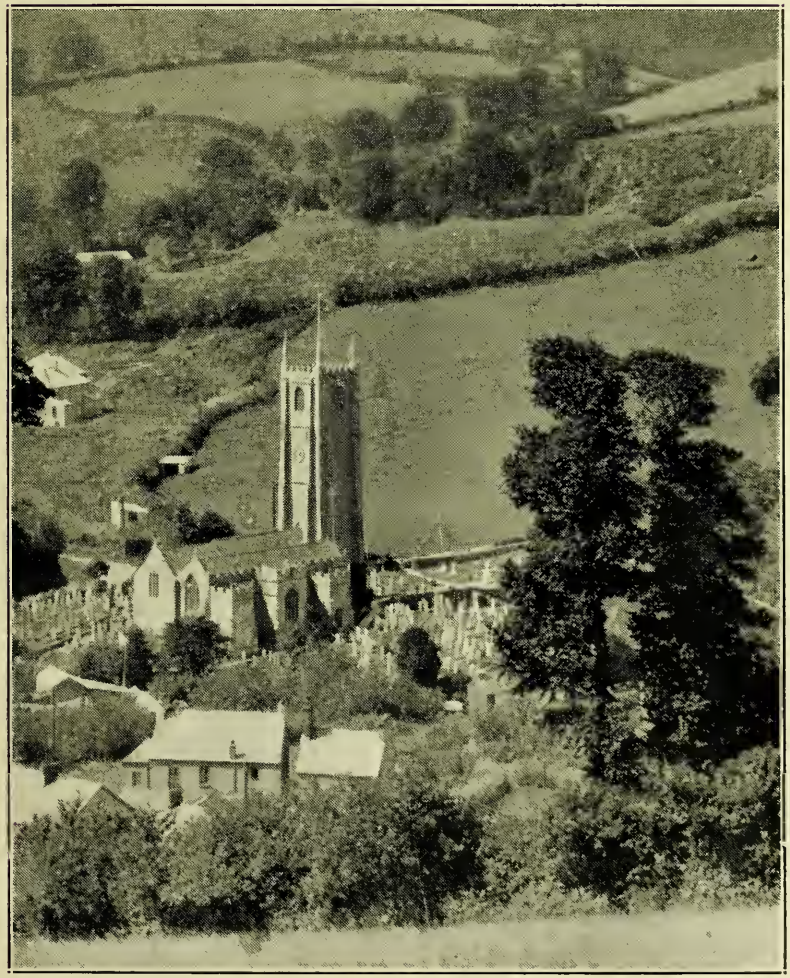
Millennial Star



Peace

The Shape of Peace

Eva Willes Wangsgaard

I

God of all men and nations, Light in Light,
I, who am spent with fear and sorrowing,
Ask for a ray to follow through this night
Darkened by earthen gods to which men cling.
There have been other years when I have seen
Your star go down like ice from winter's bough,
But never has my heart been caught between,
And never was it torn as it is now.
So soon we shall be called upon to stem
The tides of war and plan for peace to be!
That words once lifted over Bethlehem
Take definite shape and purpose, we agree;
But when the board of diplomats convenes,
What shall our blueprint be? and what our means?

II

The concept of a structure strong enough
To hold all men in concord that will last,
To bind great powers, long inured to bluff,
Into a kindred whole, is a plan so vast
As to exceed the limits of the brain.
This is a vision only dreamers see,
A pact no sage has ever hoped to gain
In any form of practicality.
We have no precedent on which to build.
It well may be that such a scheme may fail—
So great the distance from the grandeur willed
To grandeur sculptured to a working scale!
Yet build we must—another holocaust
As mad as this, and man himself is lost.

III

We know you taught us that the structure stands
Imbedded in the individual heart,
That other temples are but built on sands,
The prey of time and wind they fall apart;
But words wear thin; their meanings sleep unknown.
Unless the heart is willing to concede
The world's shortcomings are also its own,
No superstructure can fulfill our need.
We lack your love immeasureable within;
We need your faith in one eternal will
For all mankind, before we can begin
To plan that tempests lie forever still.
Bless those who plan for us. Let them be wise,
To shape world peace with brave, world-visioned eyes.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

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No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Isaiah 54:17

REHABILITATION

One of the greatest problems of the Peace is Rehabilitation. When men, who went away from their jobs in civilian life juniors, return as captains and majors, having tasted the responsibility that goes with those ranks, it is not going to be easy to fit them into jobs suitable to their developed capabilities. It is going to be a task indeed for some future Minister of Labour and he has our sympathies.

When the Missionaries from America left this land, many members of the Church had to take upon themselves responsibilities new to them, and, with a realisation that if they did not bear them with resolution, much would fail, they not only did bear them, but many so well that they have achieved notable success in certain fields.

That makes us proud, and the Mission Authorities desire to commend all who have put their best foot forward during the time when it was most needed, helping to maintain the British Mission, and, indeed develop it in some cases beyond standards hitherto reached.

The future is always uncertain, but we are sure that, released from the great dark shadow, we can rise to the life-giving light, partake of its cosmic strength and continue with renewed energy and purpose, fortified now with experience, and qualified to release the new Missionaries (when they return) for their all-important work of proselyting.

ADMONITION

By President George F. Richards . of the Council of the Twelve

Address delivered at the Sunday morning session of the 115th Annual General Conference, April, 8, 1945, in the tabernacle — Salt Lake City, Utah —

IF my remarks this morning shall be addressed, principally, to members of the Church, others listening in, or who may afterwards read what I shall say, may perhaps, learn something of the requirements, covenants, and obligations of those who join the Church of Jesus Christ of Latter-day Saints, which all men and women must do, if they would be saved with an exaltation in the kingdom of God.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: . . . (I Peter 2:9, 10.)

The Latter-day Saints are the people of God, a chosen people, a royal priesthood, covenant people, and a covenant-making people.

The greatest and most important blessings our Heavenly Father has for his faithful sons and daughters are received by covenant. One of the greatest blessings he has to bestow is membership in his Church and kingdom. This is received by solemn covenant.

When I was baptized, and confirmed a member of the Church of Jesus Christ of Latter-day Saints, I was required to raise my right arm to the square, and covenant before God, angels, and witnesses present, that I would henceforth keep the commandments of God, as fast as they should be made known unto me. This represents the nature of the covenant entered into, by every person who is baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. It is frequently spoken of as the covenant made in the waters of baptism. The nature of this covenant should be explained to every applicant for baptism, and he should manifest a willing acceptance, before being baptized.

EVERY man who has received the Melchizedek Priesthood, has received the oath and covenant belonging to the priesthood, that he will magnify the same; to do which, he must live a righteous life, and answer every call of authority that may come to him in the Church, keeping all other covenants he has entered into, or may do in the future. The Lord on his part covenants to give him all that he, the Lord, hath.

But who breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:41.)

The blessings of the temple are of inestimable value. The goal of our existence, that of eternal life and exaltation, cannot be attained without them, but to receive these blessings, we must enter into solemn covenants of faithfulness.

There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20, 21).

We who have no other intent than to be faithful in all things do not hesitate making covenants to that end. Every covenant we enter into with the Lord, is for our own good and blessing. If there are any among us who are weak and hesitate, being fearful lest they might not be able to keep the required covenants of the gospel, they should lean more heavily upon the assistance the Lord has promised to all such, when he said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest, Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

I WOULD have the Saints, myself included, avoid as far as possible the disappointments and sorrow here in life. and hereafter, resulting from sin and neglect. Many of our sorrows, and the greatest sorrows we experience in life, are of our own making, and could have been averted.

Remorse of conscience, resulting from sin, is among the greatest of sorrows, and the hardest to heal. No person can afford to commit sin. There is no satisfaction derived from so doing that will justify the sorrow and remorse that result therefrom. Many of our sorrows in life are the result of thoughtlessness on our part. We do things that are unwise, and hurtful to ourselves and to others, not having first thought the thing through, and considered the inevitable consequences. This thought is emphasized in the story entitled, "Clarence and Mother":

A woman, left a widow with one child, was obliged to take in washing for a living. One morning Mother called Clarence earlier than usual, saying: "We have a larger wash than usual, and will need quite a lot of wood." Clarence made no complaint, but dressed himself, and going to the wood yard cut up and carried in a wood box full of wood. Then he wrote a little note to his mother and put it under her plate at the table. When Mother turned her plate over, she found Clarence's note which read like this: "Mother owes Clarence 50c for cutting up a wood box full of wood." The mother's countenance fell for a moment, then she went where she kept her meagre earnings, and found 50c and brought it and gave it to Clarence. There was not much said at the table, and the mother ate but little breakfast.

The next morning when they turned their plates over at the table there was a note from Mother to Clarence which read as follows: "Clarence, debtor to Mother, for going down into the valley of the shadow of death, to give him life, nothing; for board and lodgings nine years, nothing; for clothing, and washing and mending his clothes, nine years, nothing; total, nothing."

Clarence had not thought the matter through to a correct conclusion, how much he was indebted to his mother, and that the hard work she had to do was as much for the boy as for the mother, and what an opportunity was here afforded, for him to show his love and appreciation for his mother, for what she had done and was doing for him. Clarence had not thought how deeply indebted he was to his mother nor the fact that he could not live long enough, nor work hard enough, to pay fully the debt of gratitude he owed to her. Many of us grown-ups do things thoughtlessly that are just as censurable.

Many members of the Church, young and old, through carelessness and thoughtlessness, are pursuing a course in life that will surely be a great sorrow to them in the future, and to those who love them most, if they do not change their course. And even should they in the future repent, and mend their ways, they may like Saul of Tarsus, forever after have a thorn in the flesh.

My sympathy goes out to all such and I would like to help them to see and choose the better way.

THERE are in the Church today more than 45,000 men past twenty-one years of age, who hold some office in the Aaronic Priesthood, who, if worthy, should have been ordained to the office of elder in the Melchizedek Priesthood, at nineteen years of age, according to the order of the Church, but who have never received the Melchizedek Priesthood, nor the endowments and sealing blessings in the house of the Lord.

Being past twenty-one years of age, a large percentage of them are married men, and as men of the Church, may not receive the endowments and sealing ordinances of the temple without first receiving the Melchizedek Priesthood. It is clear that they have not been married in the new and everlasting covenant, and that if they have children, they, the children, have not been born in that covenant. If the parents of children who have been thus born ever have their children for

eternity the children will have to be sealed to their parents, but this is impossible while the father does not hold the Melchizedek Priesthood. Should a man of this class die before the death of his wife, he has no assurance that if he has rejected these ordinances, his widow will go to the temple, after a year has elapsed, and be sealed to her dead husband, and have their children sealed to them. She may decide to be sealed to some man who is worthy to go to the temple, and who has proved his love for her, and his desire to have her as his wife for eternity. Such decisions are frequently made, and then the mother wants to have her children sealed to her, and the only way that can be done is to seal them to the mother, and the man to whom she is sealed. This done, the father has lost his wife, and lost his children. Have these adult members of the Aaronic Priesthood, having wives and children, thought this matter through, and decided to run the risk of losing their wives and children, and their own salvation? Such thoughtlessness, indifference, and neglect, may prove a source of everlasting sorrow.

Of all sad words of tongue or pen, the saddest are these, it might have been. (From Maud Muller.)

. . . neither is the man without the woman, either the woman without the man, in the Lord. (I Cor. 11:11.)

A fulness of glory may not be had outside of the marriage relation, in the new and everlasting covenant, and nothing short of a fulness of glory will be satisfying in the end. It will be just too bad if through carelessness and neglect, men of the Church shall lose their wives, their children, and their salvation. These are among the greatest blessings our Father has to give. The Prophet Joseph Smith has left on record a statement that when God offers to a man, knowledge or blessing, and he rejects it, that man is damned (Compendium, page 279.) If through neglect, a man lose his wife, his children, and his salvation, that would be condemnation, self-inflicted.

THERE is born unto every man in the Church a responsibility to his kindred dead, to find them out by genealogical search, and then to do the temple work for them, or have done, all gospel ordinances necessary for the living, being alike necessary for the dead. Since the visitation of Elijah, to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836, genealogical societies have been organised and genealogical libraries established, throughout this and other countries, and the spirit of Elijah has been in evidence among the people of the world, in their search to know of their kindred dead (See Comp., page 282), and many thousands of family histories have been published and placed in these libraries, and are thus made accessible to members of the Church. In this we see the hand of the Lord manifested through non-members of the Church, in accomplishing his purposes in the redemption of the dead.

The genealogical search is the first step to be taken in the work of redemption of the dead, and as the temple work cannot be done until sufficient information is had, that will identify the dead upon the records, it makes the importance of genealogical research, on a par in importance with the temple work itself.

The Prophet Joseph Smith has said that, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (Comp., page 254.) That includes both genealogical and temple work.

If while we are in life, we altogether neglect this sacred duty to our dead, there is no doubt that we will be deservedly reproached by them, when we meet them. Have we thought this matter through and reached correct conclusions, as to what our future will be with respect to this feature of our religious work, and responsibility?

It is to be hoped that in the end there will be no disappointments and remorse come to us because of neglect.

Are we quite sure that we have done our full duty to our neighbours, and associates, who are not of us, in an effort to make known to them the fact of the restoration of the gospel? This is a time of warning, and he that has been warned is to warn his neighbours. (See D. & C. 88.81.)

Have we thought this matter through and satisfied our conscience on this point? There are ever before us the hope of

reward, and the fear of punishment or disappointment, as incentives for us to do the things that we know we ought to do, and to leave undone the things we ought not to do, all of which makes for salvation, for it is written:

. . . until the law sin was in the world: but sin is not imputed when there is no law, (Romans 5:13) and, . . . where no law is, there is no transgression. Romans 4:15.)

WE have received the gospel, the law, and will be jusified only when we have lived the law as we understand it. Nor will we be justified in living in ignorance of the law with such wonderful opportunities as are ours, to learn and to know.

As a witness for the Lord Jesus Christ, I desire to bear to you my testimony, that I do know that the work in which we, as Latter-day Saints, are engaged, is the work of the Lord, the gospel of the Lord Jesus Christ, restored to earth in this gospel dispensation, in the fulness of times, with all its gifts, ordinances, and blessings, through the instrumentality of Joseph Smith, whom God raised up to be the mighty prophet of the last days. It is the power of God unto salvation unto all those who receive its ordinances, and obey its precepts. It is being taught, practiced, and authoritatively administered to the repentant believers, by the Latter-day Saints, commonly called "Mormons." Its effect upon one who conscientiously accepts it is to establish him in habits of conduct, which make for a better life, a nobler character, a fuller and more enduring peace, and a greater hope of eternal life. It has a restraining and a stimulating effect upon one's life, restraining him from doing that which is wrong, and stimulating him to do that which is right. It teaches one the way of life and salvation, and encourages him to walk therein.

The gospel teaches me that I am a spirit-born son of God the Eternal Father, a brother of Jesus Christ, of most noble birth and ancestry. It teaches me, that I inherited from the Father those qualities and attributes which in their perfection make God, the Father what he is; that I am placed here on earth for the purpose, in part, of perfecting the qualities and attribuate of Deity in me implanted, with the command:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

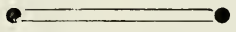
It is also written:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. (Phil. 2:5, 6.)

A high aspiration indeed, but both scriptural and reasonable. It is written that things earthly are typical of things heavenly. It is most natural that the Son should desire to become like his Father, either in an earthly or heavenly sense. In this thought, and possibility, there is great comfort, and encouragement for one to enter into every necessary covenant of faithfulness, and to keep faithfully the covenants entered into.

We have a God-given responsibility to preach this gospel of the kingdom in all the world for a witness unto all nations before the end shall come; and we invite all men to come unto Christ in his kingdom, by obedience unto the laws, ordinances, and precepts of his gospel, of which we are his exponents and his witnesses.

May the Lord add his blessings to us all, according to our several needs, is my prayer, in the name of Jesus Christ. Amen.



"We revere famous men, statesmen, poets, architects, scientists and saints. We marvel at the past, despise the present and contrive to find it dull, yet we are in our own proper persons living in times as great as any of which we have learned with opportunities far more varied, with reason to hope better founded, with grounds of faith and thankfulness as manifest. It is a rare privilege to have been born to live and work and suffer in these days. This, it has been said, is a time for greatness. May we be found by those who follow us in our pilgrimage to have been not unworthy of our trust."

Mr. Quintin Hogg, M.P.

"THE IDLER SHALL NOT HAVE PLACE IN THE CHURCH"

By JOSEPH F. SMITH . . *Of the Council of the Twelve*

Address delivered at the Friday afternoon session of the 115th annual general conference, April 6, 1945, in the Assembly Hall

AS I stand here before you, I seek the guidance of the Spirit of the Lord and your help in what I may say. First of all, I wish to express my appreciation for the timely message that came this morning from President Heber J. Grant. May the Lord continue to bless him. I am likewise grateful for the fine testimonies that we have heard so far, and I hope the powerful words spoken by Elder Mark E. Petersen will sink deeply into our hearts.

On the second day of January, in the year 1831, the Lord gave a revelation to the Church and in that revelation commanded them to move from the headquarters then established in New York to the Ohio. He gives the reason for it:

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless—Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high. (D. & C. 38:31-32.)

In obedience to this commandment the people moved to the Ohio. The law the Lord gave, spoken of here in this promise, is found in Section Forty-two, in large part at least, of the Doctrine and Covenants. In this revelation many things are recorded for our benefit. I am only sorry that we have not always adhered strictly to these commandments. Of course, I cannot mention all of the things recorded in this revelation, for there are many, but I desire to speak of one or two that were given for the benefit of the Church. First of all, let me say that when Adam was driven out of the Garden of Eden, the Lord passed a sentence upon him. Some people have looked upon that sentence as being a dreadful thing. It was not; it was a blessing. I don't know that it can truthfully be considered even as a punishment in disguise. The Lord said to him: "In the sweat of thy face shalt thou eat bread," and all down through the ages the Lord has called upon his people to be diligent, to serve him in faithfulness, to work. And here in verses forty to forty-two in this revelation I read:

And again, thou shalt not be proud in thy heart, let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer. (D. & C. 42:40-42.)

IN the early days of the Church, great stress was place upon industry by President Brigham Young and the other brethren, and it was necessary because our forefathers came here with nothing. They had to work. They had to be industrious. It was essential that they produce the things they needed, and therefore counsel to that extent and in that direction was given to them constantly that they should be industrious. They were taught not to be proud in their hearts. They came out here where they could worship the Lord their God and keep his commandments. They were told to be humble as well as to be diligent. They were to make their own garments, and they were to be plain. Oh, I wish we could remember that. I am sorry that we have forgotten. And President Brigham Young, Heber C. Kimball, and others of the brethren in those early days taught the people and prevailed upon them to start industries throughout this country, to raise sheep, to gather the wool, to make their own clothes out of that wool, to plant cotton that they might have cotton also to make clothes, to plant flax that they might get linen, to build tanneries that they might tan the hides and make themselves leather, and a thousand other

things. We used to have some of these industries here among us, and would still have them if we had been willing to adhere to these counsels that had been given to us in those early days by the authorities of the Church, which we would not do. I used to wear suits that were made at Provo, in the woollen mills. I did that as long as I could get them. The suit I have on now was not made at Provo, nor was it made in Utah—that is the cloth—but the tailor made it here. Last week at stake conference, I made the statement that I did not believe there was in that building an individual born in this country who knew how to make a suit of clothes. If there was one there, would he please make himself manifest, Then I said, "If there's a cobbler in this room, he was not born in this country. If there is a cobbler here, let him stand up." Nobody stood. There was no cobbler. And so we might go on.

NOW, the Lord said, "Let all things be done in cleanliness before me." I could spend some time on that, but time will not permit; so I continue, the Lord said, "Thou shalt not be idle for he that is idle shall not eat the bread, nor wear the garments of the labourer." That is good sound sense, isn't it? Why should a man in idleness partake of the industry of the industrious—provided that this man who is idle, is in a physical condition that he can work? I am not at all in sympathy with any kind of movement that tends to destroy manhood by encouraging men to be idle, and I don't care what age that is. It doesn't matter how old he gets, if a man is physically strong and is able to perform services, he should take care of himself; that the Lord expects him to do.

The Lord said in another revelation:

And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labour in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways. (D. & C. 75:28, 29.)

So that is the counsel the Lord has given the Church today. And this is not merely to be applied to ploughing fields, or to reaping and harvesting and engaging in industry, but it means likewise that a man should be industrious in spiritual things as well as in the temporalities by which he makes his living.

Again, here is another commandment the Lord gave:

And the inhabitants of Zion also shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (D. & C. 68:30, 31.)

If the Lord were speaking to us today, I wonder if he would not put even more emphasis upon this commandment.

And again, the Lord said of his servants who preach the gospel:

. . . I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known. (D. & C. 60:13.)

And that meant whatever that talent may be, the man should not bury it If he is a mechanic, if he is skilled in some other direction, if he has the power and ability to preach the gospel, whatever it is, the Lord expects him to use that talent in His service.

LET me present a statement here from President Joseph F. Smith:

There should be no idlers in Zion. Even the poor who have to be assisted should be willing to do all in their power to earn their own living. Not one man or woman should be content to sit down and be fed, clothed or housed without an exertion on his or her part to compensate for these privileges. All men and women should feel a degree of independence of character that would stimulate them to do something for a living and not be idle; for it is written that the idler shall not eat the bread of the labourer in Zion, and he shall not have place among us. Therefore, it is necessary that we should be industrious, that we should intelligently be industrious, that we should intelligently

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WHY REVELATION TO A BOY?

By JOSEPH S. PEERY

IN the Assembly Hall, after briefly telling of Joseph Smith's first vision and the persecutions following, the missionary guide asked the tourists for their reaction, saying:

A fine Presbyterian minister heard the same statement you listened to, then he said to me: "It is wonderful how you people were driven out into the wilderness. How they come the world over to hear your message."

Now, ladies and gentlemen, you have all heard the message. Anyone angry? No one. Instead of being angry we will all agree on it. Conditions are entirely different today from what they were in Bible times, thousands of years ago. If the Lord wants to reveal himself again he has the right to do so and we certainly need Divine guidance as much as at any time in the world's history. A tourist remarked, "If it happened once it can happen again." A young lady spoke up, "I agree with you that the Lord can reveal himself again if he choses to do so, but why did he reveal himself to a young unlearned boy? Why did he not pick out a great celebrated man?"

I want you all to answer that question. Why didn't he? A young man spoke up: "The great mighty, learned, celebrated man would have too much to unlearn." Any other answer? A lady said, "You can mould cement when it is soft, but you cannot do a thing with it when it becomes hard." Another lady said, "That is the way the Lord always does things." All good answers, but the best answer I ever heard was from a twelve-year-old boy. He arose and said: "Because the little boy is willing to learn." They all smiled and nodded in approval.

Ladies and gentlemen, let us all be willing to learn. No one knows it all. Let us accept truth wherever we hear it and not shut our hearts and soul's against truth.

President Brigham Young said: "The gospel embraces all truth, both heathen and Christian and all scientific truth. I studied the gospel day and night by sea and by land for twenty-two years and only got into the a b c's of it."

A little boy is humble, teachable, obedient, willing to learn and the Lord can use him. That is why the Lord chose a little boy, Daniel; a little boy, Samuel; a little boy, David; why not a little boy, Joseph Smith?

Paul the Apostle gives the answer:

"Not many wise men after the flesh, not many mighty, not many noble are called:

"But God hath chosen the foolish things of the world to confound the wise . . . the meek things to confound the mighty.

"That no flesh should glory in his presence." (I Cor. 1:26-29.)

PRETTY GOOD SCHEMES

It's a pretty good scheme to be cheery, and sing as you follow the road, for a good many pilgrims are weary, and hopelessly carry the load; their hearts from the journey are breaking, and a rod seems to them like a mile; and it may be the noise you are making will hearten them up for a while. It's a pretty good scheme in your joking, to cut out the jest that's unkind, for the barbed kind of fun you are poking, some fellow may carry in mind; and a good many hearts have been broken, a good many hearts fond and true, words that were carelessly spoken by alecky fellows like you. It's a pretty good scheme to be doing some choring around while you can; for the gods with their gifts are pursuing the earnest industrious man; and those gods, in their own El Dorado, are laying up wrath for the one who loafs all the day in the shadow, while others toil, out in the sun.

WALT MASON.

Jesus Christ the Son of God

By AUBREY J. PARKER

"IN THE BEAUTY of the lilies, Christ was born across the sea"—almost two thousand years ago; and ever since that divine event the humble man of earth has striven to live at peace with his fellows. But there has almost always been a fly in the ointment in the form of some social or political upstart who has desired to rule the earth.

Not so was he who was born as the beautiful Babe of Bethlehem. Born of humble parents in obscure circumstances, yet was he destined to rise above all things. The scriptural record sheds a halo, around the place of the first advent —which halo, time has not dimmed. The Sun of Righteousness dawned in a simple setting, He was indeed "The day spring from on high." So is the lesson learned that true greatness lies in its simplicity rather than its complicity. The world's great man has always demonstrated the art of lowly living and high thinking, for "Man needs but little here below and needs not that little long."

Jesus the Christ was born in Bethlehem that the words of the prophets might be fulfilled. He might have been born in Jerusalem or in Rome, or in Athens; but no, he was to have but an obscure beginning.

The world is a stage upon which the ever changing drama of human events is enacted. We are inclined to focus our attention upon the leading actors of the moment to the exclusion of the more important characters of the cast. Ours is a world of confusion just now. Change is the watchword of the eternal moment. Jesus Christ was the greatest character ever to appear upon the world stage. The divine tragedy was to be the greatest drama ever to be enacted before the eyes of man. That this Man came to earth and lived a short life is the greatest fact in history. That he died an ignominious death and that he arose again from the dead means more to you and to me than any other thing in life. This Christ Jesus what manner of man was he? He was a man among men. Yet he was the Son of God—the son of man, because he was born of woman—the Son of God, because God was his Father. Scanning over his genealogical record we find that his forbears were susceptible to human errors and mistakes like unto all of us.

Jesus the carpenter's son was a peaceful fellow who went about doing good. Of whom Isaiah had written, "He hath no form or comliness that we should desire him." Artists all over the world have idealized him in picture. We know that the climate of the country he was born in was rather hard on the skin. Most of the men of the area were inclined to be somewhat dark of complexion. They were indeed men of the East—neighbour to the roving Arab. Would it not be well to look upon the person of Christ as a composite of all races, for does he not belong to all men, be they white, black, yellow or red? I would consider him as the international Christ. He belongs to the world. He has been called by some "The man nobody knows"—yet to truly know him is "life eternal."

We have said that he was a simple follow—simple when judged by the ways of the world; yet under that supreme simplicity there was a depth of understanding beyond the reach of human ken. He saw undernearth mere appearances; he knew unfailingly what manner of men his contemporaries were.

His birth in the Meridian of Time was the most important even in all history. The life and death of this man climaxed the age in which he lived. Jesus was born of Mary the blessed babe of Bethlehem; to become the apex and zenith of human perfection—the Alpha and Omega of spiritual attainment. His gospel is the lamp of life casting it's beams over terbulent waters, and whispering his immortal words: "Peace be still"—"Be still and know that **I am** God."

He, more than all else, has influenced the life of men for good. His character stands above that of all men. John declares that "the Word became flesh and dwelt among us, and we beheld his glory, the glory of the Only Begotten of the Father full of grace and truth."

The Messiah has come, and we need

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THE PURE IN HEART

By RUSSEL B. SWENSEN

"BLESSED are the pure in heart: for they shall see God." This is one of the eight beatitudes in the Sermon on the Mount, and its theme is a dominant one in that great discourse. Its reward is one of the greatest of all the compensations that were promised to the righteous. For it results in a vision of God.

Purity of heart seems to be the result of the living of the basic spiritual attitudes which Jesus emphasized. The practice of love, faith, self-sacrifice for the truth, forgiveness, and purposeful living impart to the soul a purity of motive and an inner harmony and peace. However, in the attainment of this inner purity two basic aspects stand out. These are self-control and the integration of one's whole life wherein emotions, ideals, intellect, and will operate smoothly and harmoniously together toward the good life which Jesus lived and taught.

Self-control and mastery over the emotions seem to be a primary phase of this teaching of Jesus in the Sermon on the Mount. The wildest untamed forces of man's emotional life are the passions of anger and sexual lust. Both are singled out for rigorous control by Jesus. He knew that murder and adultery were essentially the result of unbridled passions. "Ye have heard that it was said by them of old time, Thou shalt not kill. . . . But I say unto you, That whosever is angry with his brother without a cause shall be in danger of the judgment. . . . Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:21, 22, 27, 28.)

Jesus regarded these uncontrolled passions to be so dangerous that he advocated with figurative language the most extreme measures to curb them. "And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell. . . . And if thy right eye offend thee, pluck it out, and cast it from thee." (Matt. 5:29,30.) Thus, the eye that lusteth and the hand which commits violence are condemned and punished. But the implication is that no sacrifice is too great in order to achieve self-mastery.

The tensions caused by a complex civilization, exhaustion, and unexpected crisis put a severe and often a sudden test upon the modern man's self-control. Even though he might regulate his external behaviour, there is always danger of pollution within. This is why Jesus was so severe in relegating the Jewish dietary laws to a subordinate position. Their stress was upon the external purity, not that of the inner heart. "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. . . . For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." (Mark 7:15, 21-23.) It is important to observe that Jesus inferred that these evil thoughts could and did arise in the hearts of men. But they should be uprooted and cast out. The sin consisted in allowing them to remain in one's heart where they would be a source of serious spiritual infection.

Our generation is not noted for its self-discipline. To live without inhibition or restraint has been proclaimed by many novelists and scholars so effectively that their followers think that indulgence, license, and vice are an expression of personal freedom. Self-discipline has been regarded as an obsolete relic of the Victorian age. The Puritan, whose courage and hardihood were so important in the early days of our country, is looked upon as a fanatical bigot of a dark and backward era. Vulgar and profane speech, and coarse manners are too often considered as an expression of frankness. In

some radical groups immorality is looked upon as the overcoming of suppressed psychological inhibitions.

The prophet Brigham Young has some pertinent advice to those who feel that restraint is hypocrisy and frustration. "We often hear people excuse themselves for their uncouth manners and offensive language, by remarking 'I am no hypocrite,' thus taking to themselves credit for that which is really no credit for that which is really no credit to them. When evil arises within me, let me throw a cloak over it, subdue it, instead of acting it out upon the false presumption that I am honest and no hypocrite." ("Discourses of "Brigham Young," page 409.)

How is this all-essential self-control to be advocated? Many zealous moralists advocate mechanical sets of rules for this purpose. They seek to devolop the will as a powerful spiritual muscle for the rigorous suppression of inner impulses. This method is primarily negative and over-simplifies the problem. It does not bring the desired progress. A warped and austere personality too often is the result. The ancient Greeks had a more positive initial approach toward self-mastery by stressing the living of balanced life. "Nothing in excess" was the famous inscription above the entrance of the temple of Apollo at Delphi This did not mean the rigid crushing of natural urges and emotions, but the intelligent and artistic expression of them in everyday life.

A major objective of modern education is to achieve a balanced and healthy personality. This can come only through a rich and abundant life. People who have lived richly and deeply with their fellowmen generally have this balance. The life of Jesus was marked by a rare balance and stability. His personality was perfect in its integration and inner harmony. He was genuine, simple, joyous, cheerful, courageous, and living in his relations with people. He lacked the neurotic melancholy piety of the saint who seeks by an excess of conscious virtue to atone for youthful excesses. He demonstrated that the living of a life of love and sacrifice for others is productive of an inner peace wherein obcessions, worries, fears, and other complexes cannot dwell.

Man is afflicted by psychological neuroses which seem to increase as he becomes more civilized. They are often caused by suppressing an inner urge completely instead of allowing it to be expressed in a desirable or a harmless manner. The evil of these festering negative feelings was appreciated by the ancient sage who said, "A tranquil mind is health for the body, but passion is a rot in the bones." (Proverbs 14:30, American Translation.) The poet Dryden said, "Beware of the fury of a patient man." This seems to be applied to the man who endures petty irritations and injuries without having any of "blowing off steam," until there comes a boiling point when an explosion occurs. A great business executive once gave a scorching tongue-lashing to a subordinate in a most savage and cruel manner. A friend of the executive was shocked and outraged by the act and rebuked him for his lack of self-control. But he was also a person of insight. He noticed that the business man had been working for a long time without any recreation or a vacation. He perceived that his friend was on the verge of a nervous breakdown. Immediately he suggested a vacation. The executive, ashamed of his outburst, had the patience to endure his friend's rebuke and the wisdom to accept his suggestion. After his return from a long vacation he found his efficiency and temper had vastly improved. George Washington was at an important social event when he received the news of a disaster caused by the incompetence of a general. Outwardly he was poised, calm, and serene. None of those present knew of the volcano of rage in his breast. But not until he was alone did he give way to a most violent expression of his wrath. He had acted wisely. both controlled and expressed his anger.

Jesus advocated the turning of the cheek, the returning of good for evil, the praying for one's enemies, and the forgiving of one's assailants in acts of aggression. It is to be noted that all of these responses were a positive action. He did not recommend the mere damming up of the natural anger within the heart, but urged an expression of its energy through a positive and constructive act of love. He knew the dynamics of anger. In such a state one's whole nature is geared up for violent action. The healthy relaxation of this tension is secured by action, hence the wisdom of Jesus' suggestions.

This diversion of wrathful impulses did not mean that there are never any occasions where they should be expressed as anger. As the Book of Ecclesiastes states, "To every thing there is a season, and a time to every purpose under heaven. . . . A time to love, and a time to hate: a time of war, and a time of peace." (Ecclesiastes 3:1, 8.) Jesus, himself, was extremely wrathful at times toward his opponents for certain evils which they had done and taught. It was expressed at a time when justice had to be manifested through force. But his anger was controlled. It was directed basically against the sin and not the sinner. The thought of Paul is enlightening on this matter. "Be ye angry and sin not: let not the sun go down upon your wrath." (Ephesians 4:26.) President Brigham Young also gave an apt analysis of the phychological control of anger. "Many men will say they have a violent temper, and try to excuse themselves for actions of which they are ashamed. I will say, there is not a man in this house who has a more indomitable and unyielding temper than myself. But there is not a man in the world who cannot overcome his passion, if he will struggle earnestly to do so. If you find passion coming on you, go off so you cannot be heard; let none of your family see you or hear you, while it is upon you, but struggle till it leaves you; and pray for the strength to overcome." ("Discourses of Brigham Young," page 411.)

The habit of fervent and intelligent prayer is one of the most effective means of ridding the heart of emotional passion and anxiety. The soothing and comforting influence of the spirit of God is a most powerful and healing cure to a wounded spirit. Here one can unburden his heart to One who understands and responds sympathetically. It is not a duty, but a privilege to enter into the presence of a divine and understanding love through prayer. The result of this spiritual experience is a release of emotional tension and strain; comforting assurance and inner strength purify the heart and inspire the soul to noble achievements. Thus the reward of purity of heart is strength. The lives of good men illustrate strenth. The lives of good men illustrate this. The most powerful knight in King Arthur's court, according to the old Medieval legends, was the religious and prayerful Sir Galahad, whose strength was as the strength of ten because his heart was pure.

INSTRUCTOR.

Jesus Christ Son of God

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not look for another. In him was fulfilled all the hopes and wishes of a sinful humanity: He is indeed **the door.**

The Anointed One has come—the Choice One—the Mediator between God and man—the Intercessor at his Father's throne for all mankind—the "Advocate with the Father"—the "Man of Sorrows . . . acquainted with grief," bearing the pains and sorrows of fallen man. He is Immanuel. God with us, to bless and soothe our troubled hearts.

"I am the way, the truth and the life, no man cometh to the Father but by me," so said he.

Men were hungered and he fed them; for he was the bread of life. They were a thirst and he gave them drink; for he was the water of life. "Whosoever drinketh of the water that I shall give him shall never thirst."

He was "the light of the world." Gross darkness covered the earth—a darkness which could be felt. Men were groping in uncertainty, and stumbling over creedal barriers; following will-o'-the wisp leaders who were lost amid the mists of error. So he came—he who was to be the Lord of Lords—the King of kings; born a babe—risen the Lord; for he had "put death under his feet."

Yet of himself he said:

"The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head.

Jesus Christ! How great a character to contemplate! "What think ye of Christ?" He is Our Elder Brother— our Lord, our Saviour, our Redeemer. "The Lamb of God which taketh away the sins of the world."

HOW TO CHOOSE A PAINTING

By ALICE M. HORNE

HOW should one go about choosing a painting? When one considers that a good work of art is purchased not for one person, not even for one generation, but for posterity, then one realises that the most careful study is needful in choosing a painting.

Art is universal. No one country can claim all the gifts. Each individual is endowed with a degree of talent though not every soul is permitted to realise himself. The human soul is the finest instrument and can hardly fail to discern beauty. Even a little child will select the best picture in a collection.

The best poem, the greatest symphony, the most profound work of art is declared as such, is set apart as such, by universal taste. Art critics have no part in the selection of masterpieces for the reason that each generation evaluates its own productions—thus, we learn to put faith in the masses.

Each nation has pride in its own gifts and seeks to save its best productions, and that is why we visit other countries. In witnessing their handiwork, their precious treasured paintings and sculptures, we can learn the causes of greatness and can estimate the scale of a nation's attainments and culture. In this way, admiration for the best is developed, establishing friendly relations between nations.

The world's cultural loss because of the present satanic world conflict is of colossal proportions. The heartbreaking truth is that it may take a generation to reveal the full cultural loss that has been sustained by the invaded countries of Europe, Asia, and Africa. The gentle, peaceful countries, now subjected to force, have seen their treasures of art and crafts, and fabrics of handlooms torn from them. They were ruthlessly pillaged for the low purpose of degrading, impoverishing, and conquering them. Knowing well the value of art, the aggressor nations have thus schemed to lift their own financial and cultural life by seizing art productions from those gentle people who created them.

The world has learned to recognize the need for works of art. Let us consider how a picture is selected for its rightful place in the field of art:

(1) A picture should be a design. Women of this day are truly design-minded. It will be easy to get right into the spirit of design. Shall we sit down and design a rug? I have long pictured Relief Society members designing rugs as do the art-minded, rug-weaving Orientals.

(2) Every woman desires a tiled bathroom floor, so let us design such a floor.

(3) Make a design for a counterpane using the motif grapes, grape leaves, or a petunia, or an oak leaf and acorn pattern could be used.

(4) Do you make real lace? Then you would find a delightful exercise in creating a rose design for a real lace collar.

(5) Make a sego lily design for a bedroom paper.

(6) Using the mountain maiden-hair fern and a wild rose, create a design for a tablecloth.

(7) By this time you will be prepared to design a picture.

DESIGN YOUR PICTURE.

Go out with your sketching pad and coloured crayons, and put in a blue sky with a white cloud. Place a hill with white snow patches that will repeat the white cloud. Draw in a farmhouse. Now add a group of cottonwood trees which will seem to love and protect the house. Make a path that leads to the front steps. The trees will have some leaf buds opening, to repeat the greens on the lawns and garden in front of the house.

Now organise what you have sketched into a diamond in a square. Millet liked to compose his pictures that way.

"VALUES" IN A PICTURE.

Look at your picture and answer these important questions:

1. Is the sky a dome or is it flat like a vertical wall?
2. Does the foreground come forward to meet you?
3. Does the background stay back?
4. Does the farmhouse stay in front of the trees?

5. Do the trees stay in front of the hills?

6. Is the sky behind the hill?

7. Do you feel there is another side to the hill?

8. Does the path come to you?

If you answer "yes" to these questions you have what artists name "good values."

The "values" of a painting is important for you want to feel spatial relations. It would feel awkward to make a house you could not walk around.

A DOMINATING THEME.

In your picture there should be a dominating subject. You might use a dozen other subjects, but each and all of these should be subservient to the main point of interest. So, please, do not choose a painting which is divided in interest, in other words, constitutes two pictures instead of one. Therefore, always search for the dominating theme and discover if all of the minor details are needed to strengthen the dominating theme.

AN EXERCISE IN PAINTING GREENS.

An artist once asked me to give him a criticism on his exhibition. Three paintings hung side by side: The first Yellowstone Park; the second, Southern Utah; the third, Salt Lake Valley looking toward the Wasatch Mountains.

"I fear you will not like my criticism."

"Please tell me what you see in my work."

Nothing could keep me from giving an honest criticism where it was so much needed.

"You are lazy. You are not observing. The way you paint green accuses you. Green is what the light makes it. Your greens seem to have all been mixed in one pot. Notice that the green at the top, as well as at the bottom in your Yellowstone Mountain, are exactly like the patches of greeen at the top and bottom of the Wasatch Mountains. Now compare the greens on your Dixie Mountain. There is no variation. If you will study the greens in any landscape, such as you have painted here, I am sure you will find light greens, dark greens, warm greens, and cool greens. Do you need glasses or is it laziness working on you, that you do not see that the greens at top-bottom. and middle distance are very different?"

When I saw his work a year later it had changed markedly, and how he was enjoying the greens.

TREES—MONOTONY VERSUS VARIETY.

Do you like pictures of trees? It is a favourite subject of mine, especially the way the spaces between the trees are painted is of vital interest. A row of trees exactly alike with spaces between equally uninteresting would satisfy a horticulturist, but so much monotony would slay an art critic. No two spaces should be alike. In your favourite picture of trees you may find several little pictures in between the trunks and boughs of trees.

Inasmuch as you are buying a picture for yourself and posterity, remember always that the best picture is worth two of the second best, three of the third best, and I do not recommend the fourth best for posterity.

Europe has many collections that have been brought together for posterity. It is ever true that nations are known and remembered by what was accomplished in art before that nation was cleft in twain by designing men of that or some other land.

After all, there are only two kinds of art, good and bad—and, oh yes, there is the middling good which, like the middling good egg, can't be used. The better a work of art is, the more people recognize its superiority. So-called are critics praise gawky productions, such as nudes painted from wooden mannekins with the human figure distorted; but just so long as the great common class does not admire such work, it will be recognized as bad art.

BEST PICTURES SURVIVE.

Pictures that lift the taste of the people are of great and lasting worth. But, after all, something is of still greater importance; namely, the artists who paint the good pictures. Without the artists, there can be no progress in art, but if the artists are lived by the people, supported by the people, why might we not have a renaissance of our own? But whatever happens, we must continue to buy good pictures for the sake of posterity.

RELIEF SOCIETY MAG.

CARRYING A GRUDGE

By LIZZIE O. BORGESON WHITE

CARRYING A GRUDGE is one of the most laborious, joy-killing tasks assumed by mortals. Every person, regardless of the degree of perfection he may have attained in earth-life, has some time been the victim of premediated offences or seeming lights caused through misunderstanding. These hurts to our feelings come to us in various ways and through different types of individuals, for what may offend one person may not affect another.

Granting that offences will be the lot of all so long as we remain in a mortal state, the way in which we prepare ourselves to meet them will prove the gauge by which their ill effects upon us may be determined.

I once heard a gentleman make the statement, "A gentleman or lady never would hurt my feelings, and no one else can." That is good philosophy; I have tried it and it hits the target.

On the other hand, there are times when I have been accused of being too dumb to know when I have been snubbed or defeated. I consider such a statement a compliment; and anyone else classified in that manner should rejoice over such an observation, for it is really an accomplishment to be able to pretend to pay no attention when one's feelings have been hurt, and to conquer one's self to the extent that he will not burden himself with grudges. If we actually live by faith and give the Lord a chance, through experiences which come to us, to test our fibre and let us prove our endurance, we should not whimper or flinch when brought face to face with those tests.

If we try to follow in the footsteps of of our Master, we must realise that even as he hung upon the cross, he bore no illwill—he prayed, "Father, forgive them for they know not what they do." He realised that through this ignoble act and his ability to endure it, he was able to do greater works. Could we but apply this attitude in our own lives we would realise that opposition and persecution sometimes redound to our good.

But some individuals don't want to adjust themselves, nor do they want to forget. It is as possible for wounded pride to heal and be forgotten as it is for an injury to any part of our anatomy to be repaired. All that is required is that we apply a simple medication mixed of ingredients such as tolerance ,love, charity, forgiveness, and other kindred virtues, ad lib.

If we can, personally, acquire the habit of burying grudges, it will then be easier to help nations adjust themselves and express a more Christ-like attitude toward each other.

If you are hugging a grudge to your heart, fearful that if you part with it you will deprive yourself of self-sympathy, just dig a deep hole in the valley of forgetfulness, and bury it with other of the devil's weapons, and bear this in mind that:

Hurt feelings and carrying grudges,
Are two of the devil's best tools;
And mortals thus caught in those meshes;
Are gullible, simple fools.

To "THOSE WHO PREACH"

by UNA W. HARSEN who writes in the "Churchman"

"Denunciation is a prophet's role,
And wrath and lamentation for man's sins,
Calls for repentance, since within his soul
The rushing flood of evil first begins.
But speak sometimes of mercy and of love.
Of faith that lifts us and of hope that sings;
Tell how that selfsame soul can rise above
Disaster, grief as if on eagle's wings.
We walk in darkness, tremble with fear;
Reach out a steadying hand to calm and guide us,
Lighten our burden with brave words of cheer,
Lift us from kinship with beast, worm and clod
Into the likeness of the living God."

UPON returning from the continent, I bring to the Saints in Britain the love and greetings of Church members in other lands. I am sure the saints here will be interested and encouraged to know that their brothers and sisters from whom they have been separted because of the war, have endured faithfully and have carried on in spite of difficulties. They have rallied round and supported local leadership and God has heard their prayers for deliverance.

The saints in Paris shared with their fellow countrymen the trials and restrictions imposed by the enemy while in occupation. Sister Evelyn Kleinert in the absence of men holding the priesthood, has done a great work in holding the little flock together, in arranging meetings and meeting places. Accurate minutes and records have been kept, church property has been unmolested and several have applied for baptism as a result of the faith and devotion of the little group. Since the liberation, many L.D.S. servicemen have joined with the saints and the mission is now in a prospering condition and will welcome the return of a new president and travelling elders.

From Paris to Switzerland by train is not the most enjoyable of trips just now but considering the losses the Railway companies have sustained in rolling stock and equipment and damaged roadbeds and bridges one is impressed more by what they have made possible for travellers comfort than by what in normal times he might criticise. Acting president of the Swiss Mission, Elder Max Zimmer, has certainly been most successful since the elders under president Thomas E. McKay were obliged to return to America. Though this land was spared many of the ravages of war they still were subjected to many restrictions and some privations. Everywhere one notices a spirit of restrained excitement as they contemplate the return of missionaries and re-establishing direct connections with the church headquarters. Meetings were held in Neuchatel, Berne, Zurich and Basle and the attendance and enthusiasm of the people was most inspiring. Priesthood quorums, auxiliary groups and choirs gave evidence of continued individual and group activity and the welcome extended to the visitor was heartwarming indeed.

Flying from Paris to Rheims after returning from Switzerland, took us over much of the battle area with many reminders of the fury of the contest. At Rheims, a large group of servicemen had assembled under the leadership of Capt. Bertram Willis, former British missionary and Millenial Chorus leader. One must be present at meeting of these lads who are away from home and who have known the dangers and temptation of war and occupation to realise just how hungry they are for a taste of home environment. It is a real privilege to be a messenger to such as these.

From Rheims to Liege, Belgium, one had a more intimate view of the battlefield from the roadside in a Jeep. The tragedy, the horror, the utter folly of it all impresses one as he rides amid war's wreckage in the midst of God's peaceful field where nature already is attempting to cover the bruises and hide the shame. The saints in Rheims have known more of the rigors of occupation and re-occupation, of living on the firing line and trying to worship in chapels which were bombed and bombarded and partially destroyed. But they too have kept together like sheep in a storm and have trusted in and been saved by a Good Shepherd. We visited several of the branches and had some inspiring meetings where despite the difference in language our hearts communed through music and thought and understanding.

From the servicemen we learned of conditions among our members in Germany to whom we could not go on this occasion. They have had the most difficult task because of demands for the war effort and limitation upon church activity but they have nevertheless kept a semblance of organisation and have met whenever possible and have tried to live the gospel even as did the saints of old in the midst

of persecution, opposition and restraining edicts.

The saints in Holland have suffered more than any other group. Their losses have been appalling. Help from Britain and the U.S.A. is now being organised by the church for these members in distress.

Flying from Brusels to Marseilles via Paris, we held five meetings with servicemen on August 5. One has a view of France and has the feeling that in spite of all her sufferings, she will yet rally and take her place in world affairs. But one cannot escape the impression as he visits these lands that what is needed most is a return to christianity. What is needed in high places as well as low is an authoritative "Thus Saith The Lord". Leaders and people must teach and practice the eternal truths which The Master taught and lived if they are to have the reward of the peace which he promised.

There is need for the vision which the ancient prophets prescribed for all who would not perish. A call to righteousness, that which exalteth a nation, is the call which is needed by both victors and vanquished. If this is not given and heeded then the present national and worldwide reproach of sin will become fixed upon the world and we shall destroy ourselves by the very agencies which God has revealed to us for our blessing and salvation.

If men can release the energy which is stored in the atom and utilize it to destroy and obliterate, what could not be accomplished if the potential forces of righteousness were utilized by God-fearing men engaged in his service. The little groups of Latter-Day Saints in these various countries are acting as leaven in the lump, each individual may effect all who come within the sphere of his influence, all of us together, if our potential power were released and utilized, could do for this world constructively what the atomic bomb is capable of doing destructively.

Is not our problem spiritual rather than material? and if it is, must we not look to spiritual regeneration rather than material exploitation and subjugation. We may thresh and beat tares until doomsday and we shall never get wheat from them. Just so is it useless to thresh the world with war to garner peace, or to control the spirit of man by maiming or killing his body. If we attempt to stop frightfulness and brutality by more frightfulness and brutality, then chaos must follow confusion. All that one sees on a trip into the war zones reminds him of the ancient warning "As Ye Sow".

Peace, happiness and prosperity grow from seeds of righteous living. These seeds may be obtained, planted and cultivated from and under the direction of the Master Gardener who offers them freely to all who will come. He, in his matchless life among men demonstrated the method and proved the value and effectiveness thereof. Men have wilfully gone to the vendor of Tares and Thistles; have permitted him to sow them broadcast and have wondered why 'God gave them such a harvest'. The crops of the future are inexorably related to the seeds of today. Now, just after the awful harvest of war, we are called upon to plant for a future harvest. We the individuals who make up the nations can determine what that harvest shall be. Shall we seek exaltation through righteousness or death through sin? God who gave us our free agency will always honour that bequest but if we insist on self destruction, He will, as promised shorten the days for the sake of the elect. The discovery of the atomic bomb is just another warning of the coming of the great tribulation which is forecast in the 24th Chapter of Matt. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days shall be shortened, there should be no flesh saved: but for the elect's sake those days shall be shortened." O that men would heed his call as he now repeats what he said to the Jews; "How oft would I have gathered you . . . but you would not." If the world will not hearken to His call we pray the resulting days of tribulation will be shortened.

H. B. BROWN.

BRITISH MISSION

DISTRICT ACTIVITIES

NEWCASTLE.—A well attended social was held in the West Hartlepool branch on June 8th. The occasion was to celebrate the return of Brothers Albert and Robert Short, both having been Prisoners of War. Refreshments were served by Relief Society Sisters under the direction of Sister E. Astin, while District President S. Short conducted games.

At a baptismal service held in the Sunderland branch chapel on May 21st, Joseph William Hall was baptised into the Church by Elder S. Short and confirmed by Elder F. W. Oates.

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LONDON.—Porter Rockwell, Brigham Young, Heber C. Kimball and other pioneers were impersonated in splendid style at a Pioneer celebration held in the London branch on 28th July commemorating the March of the Mormon Battalion. The Mormon Battalion was represented by members of the U.S. Forces present. Brigham Young (James P. Hill) conducted a programme of singing and dancing and items contributed by a great many of the sixty people present, with the able assistance of the sterling "Port." Rockwell (Alvin L. Gittins). The objective, A Re-Union of the Saints in the London area, was achieved, and set the keynote for the Services held the following day at the Branch Conference. Three sessions were held, the morning programme being presented entirely by children of the Sunday School. In the afternoon representatives from all walks of life presented Challenges and were replied to by members of the Auxiliary Organisations. Almost a hundred persons attended the evening session at which Elder Norman Dunn, Mission Secretary, spoke. Other speakers were Brother Stephen Hawkes, District President George F. Poole, Elders James R. Cunningham and James P. Hill.

London Branch also enjoyed great fun at a "School Days" party held on August 18th. Many dressed themselves in accordance with the theme suggested and many "School-room" antics were indulged in behind, (as well as in front) of the "Master's" back.

On July 21st, the Scouts of the Gravesend branch held a party to celebrate their first anniversary. Elder Victor L. Palmer, Scoutmaster, presided and conducted, while Elder John W. Smith, District Supervisor M.I.A. was present. Proceedings commenced with a grand tea at 5 p.m. complete with iced Birthday Cake. At 7 p.m., a social was enjoyed at which the District Scout Commissioner presented several members of the troop with 1st. Year Stars. Elder Smith, presented signalling flags to the troop. The boys participated in the programme with two small sketches. Visiting troop scouts and guides joined in games to conclude. Over 50 persons were present.

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NOTTINGHAM.—On Saturday, July 21st, a baptismal service was held at the Public Baths, Arnold, Nottingham. The following, from the Hucknall and Nottingham Branches, were all baptised by Elder Harry H. Hall, President of the Nottingham Branch: Alma Edith Tinson; Brenda Orton; Janet Ruth Dring; Maureen Barbara Orton; Colin Wright; Raymond Orton.

The candidates were confirmed respectively by Elders Harold G. Thomas, George S. Allen, George W. Winfield, Samuel Pears, Thomas Wright and James Martin.

Elder Samuel Pears of the District Presidency, presided and conducted the service at which 24 persons were present. Elder James Martin spoke on the subject of 'Baptism,' and Elder George W. Winfield on The Holy Ghost.

Three important gatherings were recently held in the Leicester Branch of the Nottingham District which brought together large attendances of Saints and friends. Ninety-six were present at a "Welcome home" to Elder Leslie J. Sullivan, who had served in the Royal Corps of Signals in the Mediterranean for nearly five years. An excellent meal was prepared by the Relief Society and the food provided was a reminder of pre-war plenty. The welcome home was planned by the Relief Society and carried out very successfully.

A Primary Branch Conference brought 73 persons out to witness an inspiring pageant by the Primary children, who were trained under the direction of the Primary President, Sister Eveline Gent. The District Primary Supervisor, Sister Margaret Wild, was present and congratulated the children on their splendid performance.

Under the direction of Sister Elsie Pole, President of the Y.W.M.I.A., a dramatic concert was held in the Branch Hall, and on this occasion 89 persons were able to enjoy an excellent programme. The proceeds were donated to the Branch redecorating Fund.

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MANCHESTER.—This is a copy of the report of the Manchester District Conference which was printed in the "Rochdale Observer" 14th July:

The Manchester district conference of the Church of Jesus Christ of Latter-Day Saints was held at the Rochdale Chapel, Lower Sheriff Street, last Saturday and Sunday. The Saturday session was devoted to a social evening under the direction of Sister Marion Baron of Hyde, assisted by Brother John Woodhead, music being provided by Mr. Ernest Price at the piano. Musical items were contributed by Miss Dorothy Hoyle, the Rochdale branch Gleaner Girls' chorus, and the American members of the church at Warrington, and a recitation was given by Miss Audrey Taylor of Rochdale. President Albert Woodruff presented prizes won by members from Rochdale and Oldham at a convention held in Rochdale at Whitsuntide.

The following were the speakers during the Sunday morning meeting: President F. Laycock of Leeds, Sisters V. Clough and Lilian Owens of the British Mission office, and President George H. Bailey of Sheffield. The afternoon meeting was addressed by Brother James R. Cunningham of the British Mission genealogical office, Sister F. B. Dunn of the British Mission Relief Society, and Brother Albert H. Willmott of the Mission Sunday Schools Board. President H. B. Brown gave an inspiring address dealing with conditions throughout the mission. At night, addresses were given by President Cookman of Liverpool, Elder N. H. Dunn, the Mission secretary and President Hugh B. Brown. All the meetings were conducted by District President Albert Woodruff.

The Rochdale Branch Relief Society entertained the members of the other branches of the Manchester District on Saturday 14th July. The afternoon was spent at Milcroft Tea Gardens, Norden, Rochdale, where an excellent chicken tea was served. Later a picture was taken of the group, prior to returning to the Rochdale Chapel, where a social evening was enjoyed by some forty members and friends. Music for the evening was provided by Mr. E. Price at the piano, and during the evening refreshments were served.

★ ★ ★

BIRTHS

FISHER.—A Son was born to Sister Faith and Brother Arthur Fisher of the Birmingham District on August 4th, 1945.

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MARRIAGES

WARBURTON-SEARLE.—Sister Olive Warburton, of the Rochdale Branch, was married to Mr. Clarence W. A. Searle of East Meon, Hants, on January 13th, 1945. The ceremony was performed in the Rochdale branch chapel by President John Woodhead.

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DEATHS

HOWLETT.—The funeral service of Mr. Charles William Howlett, husband of the late Sister Anna Howlett, was held in the Norwich branch chapel on July 12th.

The service was conducted by President Alfred Woodhouse. The body was interred in the Norwich cemetery where President Woodhouse dedicated the grave.

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SEDGWICK.—Sister E. C. Sedgwick died on May 28th and was buried June 2nd in the Shildon cemetery. Elder George Wappett conducted the funeral service while District President Stan Short was the speaker. Sister Sedgwick was an old and faithful member of the Shildon branch and will be sadly missed. She had held many offices.

The deaths are also recorded of Sisters **H. M. Smith** and **E. Holt** of the Hyde Branch, Manchester District. Sister Smith passed away on December 16th, 1944 and Sister Holt on January 24th, 1945.

DALE.—On 1st June, 1945, the death of Brother George Edward Dale of the Bury Branch occurred in the Rochdale Infirmary, where Brother Dale had patiently endured a painful illness for several months. He was buried in the grave-yard of St. Martins Church, Castleton, nr. Rochdale. The Grave was dedicated by Brother Harold T. Pardoe. Brother Dale had been Branch President in Bury and in Rochdale, and had also been Manchester District President.

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BARWICK.—The Death took place on Saturday 21st July, 1945, of Sister Mary Emma Barwick of the Rochdale Branch. The funeral services were held at her home on Wednesday, 25th July, under the direction of President Albert Woodruff and President John Woodhead. Sister Barwick was interred at the Rochdale Cemetery. She had earned for herself a special mark of remembrance from all who knew her for her patience and cheerfulness during the past eighteen years of her life as she has been completely bedfast and almost unable to do anything for herself.

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HOGG.—Seven weeks old Iris Astrid Hogg, was taken from her parents, John and Sister Iris G. Hogg, on Saturday, 12th May, 1945, while mother and babe were in hospital in Birkenhead. Members of Wallasey, Liverpool and Wigan Branches joined with the family in a funeral service held in the Landican Cemetery Chapel, Birkenhead, on Tuesday, 15th May. The service was conducted by Wallasey Branch President D. R. Willis with the assistance of Priesthood from Wigan and Liverpool Branches. Sister Marjorie Patey of Liverpool, sang "In The Garden". Branch President George Patey of Liverpool dedicated the grave.

★ ★ ★

ROBINSON.—Brother George Hubert Robinson, a Priest of the Nottingham Branch, was reported missing on July 10th, 1944, after operations over the enemy lines. He was a sergeant in the R.A.F. He is now assumed to have been killed in action. Brother Robinson was an active member of his Branch and sincere sympathy is extended to his parents and family. Another brother, Sidney Robinson, has recently returned home after being a prisoner of war for several years.

The British Mission welcomes Sister Zina C. Brown on her return to Britain, after an absence of almost six years. She and her two daughters, Margaret and Carol have joined President Hugh B. Brown and Sister Brown will preside over the Relief Societies of the British Mission. Sister Margaret Brown has been set apart as a Missionary and has the unique distinction of being the first American Missionary to return to this country since their general evacuation in 1939.
We are happy that this fine family is once more united and our appreciation of their unflagging service in the cause of the Gospel in The British Mission is manifest in the love and respect we bear them and in the desire that we may be able to fulfil our obligations as workers under their able guidance.

SACRIFICIAL CEREMONIES

By THOMAS ROMNEY

FROM time immemorial practically all races of mankind have offered sacrifices, both blood and bloodless, to deities, for the evident purpose of placating the wrath of the divinities or of placing the worshipers in happy accord with the powers of heaven, that the good things of earth and of eternity might be theirs to enjoy. Prayers were not sufficient but intercession must be made through sacrificial offerings. These offerings, in most instances, were vicariously presented to the gods by priests especially appointed for that purpose, and whose power with the deities was, therefore, far reaching. Among he Hindus the offering of sacrifices by a hired priest was considered the most important thing in religion. The "horse sacrifice" which consumed a whole year and necessitated the slaying of six hundred animals, was the most important. Such an offering assured one that all of his desires would be granted and that it would serve as an atonement for everything and would grant redemption from all sin.

The Brahmin priests, whose duty it was to offer the sacrifices, were elevated to a position almost equal to that of a divinity and should they fail in this matter the belief was that even the sun would cease to shine.

The kind of sacrifice offered to each particular deity was in keeping with what was deemed to be the most appetizing morsel for him to whom the offering was made. Indra, for example, was very fond of the bull and such was his voracious appetite, that several bulls could be devoured by him at one sitting, and his thirst was so consuming that he could drink a full reservoir of the national beverage called "Soma" at one draught. Agni (the fire deity) preferred a log of wood.

Accompanying the offering of sacrifices, hymn-prayers were chanted to the gods. In the Rig Veda, the oldest book of the Hindu Bible—the Vedas—there were more than a thousand hymns dedicated to the several divinities, such as Indra (to whom the greatest number are dedicated) Agni, Vishnu, Varuna, Krishna and many others. Characteristic of these hymns are the following, dedicated to Varuna, patron of the moral order, and to heaven and earth, thought to be united in marriage, and chiefest among the gods.

O Varuna, what was my chief transgression
That thou would'st slay a friend who sings thy praises?
Tell me, God undeceived and sovereign guiltless,
Would I appease thee then with adoration?
From those that we ourselves have perpetuated,
So set thou free Vasistha from the fitter.
'Twas not my own will, Varuna, 'Twas delusion
Drink, anger, dice, or lack of thought that caused it;
An older man has led astray a younger,
Not even sleep protects a man from evil.
O let me like a slave, when once made sinless,
Serve him, the merciful, erewhile the angry.
The noble god has made the thoughtless thoughtful
He speeds the wise to riches, he a wiser.

What sin we have at any time committed
Against the gods, our friend, our horses' chieftain
Thereof may this our hymn be expiation!
Protect us, heaven and earth, from fearful danger!

The Confucians, of whom there are more than two hundred fifty millions, have fifteen hundred temples in the various cities of China in which they offer sacrifices to Confucious whom they have elevated to the plane of a deity; indeed, he now occupies a position of co-partnership with Heaven and Earth. To him are offered sixty-two thousand animals annually. Even the Emperor, who was believed to be a son of Heaven, honoured the great Chinese philosopher by offering animal sacrifices at his tomb. Confucius would have been shocked at such religious veneration shown him, since he discour-

aged prayer and had little, if any, concern for the supernatural world.

Multitudinous are the deities of China, among them being prominent objects or forces in nature such as the heavenly bodies and the important rivers and mountains of China. These are believed to be possessed of a Spirit and as such are worshiped as gods.

"The Son of Heaven (the Emperor) sacrificed to Heaven and Earth, to all the famous hills and great streams under the sky, the five mountains and the four rivers. The Princes of the States sacrificed to the spirits of the land and grain, to the famous hills and great streams which were in their own territory."

In Peking today stands an altar to Heaven in the southern suburbs of the city, concentric in form, and having three platforms of white marble rising one above the other, on which the Emperors have offered sacrifices down through the centuries. With the overthrow of the Manchu dynasty there was no Emperor to continue the ceremony, but the first President of the new republic of China, Yuan Shi Kai, continued it in spite of the radical change in government. In the northern suburbs of the ancient capital is an oblong and drab altar representing Earth in which sacrifices are also offered to deity.

That which has been said with reference to the practice in India and China of making sacrifices to the gods could be said of other countries, notably ancient Greece and Rome, Babylonia and Egypt and by the Twelve Tribes of Palestine. In all of these countries and among these various races the purposes of these sacrificial offerings had the same categorical significance—namely that of vicarious atonement by which the transgressors could receive forgiveness of sin and thus insure the favour of the divine in the universe.

We have more information concerning the sacrificial offerings made by the Children of Israel over the centuries than of the other peoples of the ancient world, a study of which reveals the fact that there was a large measure of complexity connected with these offerings.

In the first place, the Levitical Priesthood was given the responsibility of attending to the matter of offering the sacrifices in behalf of and for the people. While engaged in this service, they must have on an official dress as a symbol of purity and must abstain from wine or other intoxicating drink and were to bathe daily.

The sacrifices offered were of two classes, public and private, the former being made in behalf of the whole people and the latter for the individual. These could again be classified under three heads, 1—burnt offerings, of which the whole was consumed on the altar and expressive of entire self-dedication. 2—sin and tresspass offerings of which only the fat was burned, the flesh being eaten by the priests. The purpose of these offerings was for the forgiveness of sins. 3—the peace or thank-offerings, which were of a eucharistic nature. This type of offerings required that the fat only should be burned, while the flesh was eaten by the one paying for the offering, and his friends.

Israel, unlike other nations, segregated the animals into clean and unclean, the former only being used for sacrificial purposes. Of the clean annimals, the most important was the lamb, conspicuous at the "feast of the pass over." This feast had its origin in the misty past and came into prominence especially at the time of the Israelites from the bondage of the Egyptians by the head of Moses.

It will be recalled that the last great plague visited upon Pharaoh and his people for refusing to let Israel depart out of the land of Egypt, followed the sprinkling of the blood of the lamb upon the lintels and doorposts of the Israelites' homes.

"For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door and will not suffer the destroyer to come in unto your homes to smite you."

"And it came to pass, that at midnight the Lord smote all the first born in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle."

The lamb whose blood saved the children of Israel from destruction must be

possessed of certain qualities. In the first place, it was to be the firstborn of the flock; second, it must be a male; third, it must be without spot or blemish. In the slaying of the lamb the Lord indicated that no bones in its body were to be broken.

This feast of the passover" as it came to be called, was to be observed perpetually by the children of Jacob in commemoration of the deliverance of Israel from the hand of the oppressor. But the greatest significance to be attached to this feast was not the deliverance of Israel from bondage of the Egyptians, but to the fact that it foreshadowed the greatest event in the history of mankind—the great atonement of the Saviour who was to rescue the entire human family from the bondage of death, hell and the grave.

The Passover lamb was to typify the Lamb of God and because of that, great care must be taken in its selection to see that it possessed qualities analogous to that for which it stood.

As the Lamb of God, Jesus Christ, was the firstborn of all God's spirit-children, so should the paschal lamb be the firstling of the flock." It, too, must be of the male gender and without spot or blemish as was the Lamb of God, who was without sin. As the blood of the lamb saved all within the homes whose lintels and doorusts were sprinkled with it, so the blood of Jesus Christ will save all from their sins who yield obedience to the "principles and ordinances of the Gospel."

The feast of the passover was to be observed and held in remembrance down through the centuries by the Children of Israel on the fourteenth day of the month Nisan (about March) which was the anniversary of the exodus from Egypt, and was to continue for eight days. A lamb one year old and free from blemish was to be roasted whole, and eaten with bitter herbs in every household on the eve of this festival. Since the lamb was symbolic of Christ, the feast was to be perpetuated until He (Christ) should come into the world to offer himself as a ransom for all mankind.

It was no mere incident that the crucifixion of the Christ should have occurred at the time of the observance of the Feast of the Passover in Jerusalem. This was psychological moment for the Lamb whose death was foreshadowed by the lamb slain at this greatest of Jewish feasts.

"And when the hour was come, he sat down and the twelve apostles with him.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer:

"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

"And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

"And he took bread, and gave thanks, and brake it, and gave unto them. saying. This is my body which is given for you: this do in remembrance of me.

"Likewise also the cup after supper saying. The cup is the new testament in my blood, which is shed for you." Luke 22:14-20.

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

"And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Luke 23:33, 34, 44-46.

And thus was ended the last act in the greatest of tragedies in the history of mankind and with it the curtain was let down on the offering of the paschal lamb commemorative of the last great sacrifice to be offered up, Jesus Christ the Lamb of God.

Today, more than six hundred millions of people and representating well-nigh all races of mankind, witness their faith in the great tragedy enacted on Calvary's hill two thousand years ago by partaking of the Holy Communion in remembrance of that great event.

ALPHABIBLE QUIZ

A Great Archangel

G.....

A Giant of Gath

G.....

A wicked King of Judea

H.....

A Pious King of Judah

H.....

A boy who was nearly sacrificed

I.....

His Brother who was to become the father of Twelve Princes

I.....

ANSWERS TO LAST MONTH'S POSERS

DAVID - DANIEL - DARIUS - ESAU
ELIJAH - ESTHER - FELIX and FESTUS

Selections from the works of the Greatest Poets

TO A WATERFOWL

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly seen against the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean side?

There is a power whose care
Teaches they way along that pathless coast,
The desert and illimitable air,
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold thin atmosphere;
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home and rest,
And scream among thy fellows; reeds shall bend,
Soon, o'er thy sheltered nest.

Thou'rt gone the abyss of heaven
Hath swallowed up thy form; yet on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

WILLIAM CULLEN BRYANT.

WAR LEAVES STAMP ON GERMAN MISSION

FIRST NEWS FROM ISOLATED SAINTS

(The following letter was written to Elder Thomas E. McKay, assistant to the Council of the Twelve and acting president of the European Mission, by Major J. R. Barnes, formerly secretary of the West German Mission, and is descriptive of conditions as he observed them upon his return with the American armed forces.)

DEAR President McKay:

Here's another report to you on mission activities in Europe during the war's effect on our Church here. If I am not mistaken I was the last one to leave the mission home of the West German Mission and I am sure I was the first to return to it. It was four and a half years ago that I left. Seems like yesterday in some ways, and yet an eternity in others.

To come to the point. The other day I had the occasion to visit Frankfurt a/Main again. I went to the military government officials and got permission from them to check up and see what I could find out about the present status of things. To my surprise I found that the mission home and office is still standing, and only slightly damaged. A few broken windows here and there. A bomb had hit in the little "Hof" formed by the two parts of the building, but had only cracked the wall slightly and left a large crater. Most of the rest of Frankfurt is piles of rubble. Our "Lokale" was completely burned out some time more than a year ago. They were not able to save a thing from it. I found that Sister Bruenger, who was working in the office as a stenographer, translator and auxiliary organizations leader is still there. She has been there the entire time, keeping things going the best that she could under conditions. Once, not too long back, she was held for a week by the Gestapo and had to go back over all our books and make records and reports of all the financial dealings for their use. In it she was entirely alone and received no help or assistance from any of the local brethren. She is now married to Brother Otto Foerster. They have a two and one-half year old daughter. All are well. The baby is with its grandmother in Herford.

Sister Kramer, who used to cook for us, married the nephew of one of the members from up in the Ruhr District. No news from her for a while as the postal and other means of communication have been greatly disrupted by our very effective bombing.

Brother Walter Biehl, who was in the service when I left, was killed early in the war. Brother Fritz Biehl, who was left in charge of the mission, was also killed in the service in the early stages of the war. Brother Herman Hauch from Frankfurt is also listed as killed in action. Brother Herbert Klopfer from Berlin is missing on the Russian front. Sister Heimburg who was translating for us was married before we left, has two children, but has not been doing anything in the Church since we left. The old brother Hoffman from Frankfurt passed away after a great deal of suffering in a lingering illness.

The reports from all districts and branches are that many members have been killed, and most all of them bombed out of their homes, which is particularly true of Munich, Darmstadt and Hamburg. Brother Tahler from Munich was very active and helpful in keeping things going until he was called into the service, and continued to do all he could even then. He is apparently still living, though he may now be fortunate to be a prisoner in American hands. Brother Weiss from Nuremberg has also been very active and has apparently travelled somewhat on his own to help things keep going. From all comments, he and Brother Tahler are particularly loved by the members and looked upon as the ones who should be leading the mission. I asked about Brother Pohlsander from Celle, but they haven't heard lately. He has been doing all he could.

There have been no regular meetings in Frankfurt for some time, though they do hold an occasional meeting, in the mission home. Several of the

PAGES

members of the Frankfurt Branch are living there as their homes have been entirely destroyed. I don't remember all of the names of those there now. Most all our records are still intact in one form or another. I had a particular thrill to go into the stock room and see the stock of lesson books. Books of Mormon, and other Church books still in good shape as they were when we left them. The roll of wrapping paper, the string and the scissors were still on the wrapping table, much as Brother Gubler used to leave them when he finished making up a shipment of books. Only our long carriage typewriter remains as far as that kind of equipment is concerned. My accordion which I left in our hasty leaving was not to be found. The transcription machine and slide projector were still there, though in need of repair. There were many little things I looked for that struck that certain chord inside when I saw them.

There is going to be a tremendous job to be done in the Church when peace comes. It will be almost like starting from a new beginning. There will be little or no way to locate the members. One of the biggest jobs at first will be to take all of the membership rolls available either there at home or here, and check them name for name against all of the records of civilians which will be re-established in the various communities, and then search out each one to put them again in contact with the Church. Along with that, there should be a very rich field for proselyting for new members. I feel that a number will turn to the Church in sincerity, though many will come as they did in the years of inflation, just as a source of wordly assistance. Genealogy will be a big field here, too.

I will try to do all I can to get things rolling again. I may get a chance to get back into Frankfurt and try to get things organised there at least. I also want to get from there all the addresses that I can so that when I get a chance to get to any other towns, I can get things going there, too. I had only about half an hour when I was there last time. At present, I am expecting a new assignment which should put me in a better position to help in getting the work of the Church started on the way again over there. The people need religion. If more of the German people had listened to our message when we were here as missionaries, we would not have to be here as conquering soldiers. The whole world can well afford to turn more to the Church, and stay turned in that direction, even when the impetus of war is passed by.

You might be interested in some of the old familiar places in Frankfurt. The Roemerberg is only a shell. It is completely gutted and about all that is standing is the front wall. The Dome is little more than the tower with a shell for the rest of the building. The opera house is also just a shell. Most of the buildings up in the business district and the industrial district are piles of stones and trash. All of the "Altstadt" with its unique narrow street, overhanging houses, and historic places of interest to tourists is completely levelled. Oddly enough, Mosler's skating rink is still in operation. The railway station is a mass of twisted steel. Perhaps the papers have carried pictures. I took a few myself of places I had previously photographed. The comparison in my album will be something to cause thought to any who look at them.

Kindly pass my regards to all my friends there. Tell President David O. McKay, Brother Callis, Brother Murdock, Apostle Smith, Apostle Lee and all the rest of them hello for me. I hunger for a good Church service or a chance to attend a session in the temple, or any of our Church work there at home. Tell Brother Murdock I haven't had a chance to get to Holland to see how the Dutch mission is doing, but when the British have cleared things out up that way enough I will make every effort to get there and check up on things. I will never forget those days in The Hague with him.

P.S.—The members said they had been fasting and praying the day I arrived and felt I was answering their prayers.

Major J. R. Barnes O-416373
Hq. 72 Repl. Bn.
APO 159 New York, N.Y.

Dr. Bennion TALKS TO YOUTH

THE CHURCH NEEDS YOU!

Questions:

1. What are you doing to serve the Church today?

2. How would you like to serve it tomorrow?

This great Church of ours, organised by divine command and endowed with the Priesthood and the gift of the Holy Ghost needs you to help achieve its great purpose. As a person you are a part of this body of people we call the Church. Your part can be a very real one.

The Church is organised in such a way that all members may have the privilege of serving in it voluntarily and without financial remuneration. The Church is divided into stakes and wards. In each ward are priesthood quorums and several auxiliary organisations which carry on the work of the Church. They call continually for officers and teachers in great numbers. All worthy boys and men in the Church are given the Priesthood. To all of us is given the gift of the Holy Ghost. To each of us has come or will come the invitation to work for Christ through the channels of His Church.

Church work offers to girls some golden opportunities to serve the cause of Christ. Soon you can be teachers in Sunday School or Primary. Into your care will come plastic, eager minds and active hands and feet which you can mould and direct, if you will, in the direction of joyous and good living. You may have the privilege of co-operating with God and Christ to enlarge the souls and strengthen the character of these precious children.

The Church affords a great field for recreational leadership. Particularly in Primary and M. I. A. work do we need trained leaders who can direct play, drama, and other activities through which boys and girls can express themselves and make friends, and thereby satisfy two of their primary needs as human beings. Throughout the Church there is a constant and crying need for activity-leaders who are trained, dependable, and enthusiastic.

The Church needs your musical talents. Each organisation needs an organist, chorister, and song leader and programme numbers. Music is a wonderful medium of worship. Cultivate your voice, learn to play the piano or organ, violin, cello, or harp well and you will be the means of helping people to worship God and to lift their eyes upward. Learn to sing and to lead singing enthusiastically and you will help people win a fine fellowship with one another.

The Church invites you to give of your money, your talents, and your time to promote its work. This invitation is an opportunity for you to forget yourself, to be whole, and to walk in the footsteps of the Savour.

Two words of caution must be given. (1) The work of the Church is voluntary. We don't have to do it. Even after we accept a position, we are not required to punch a clock. Officers over us are patinet and long suffering. For these reasons we may go the way of all flesh and take things very leisurely in Church work. Few of us study as hard at the beginning of the semester as we do near the end. Few of us work as regularly or faithfully around him as we do on a paid job. If we are not careful our efforts in the Church will be irregular, easy-going, and ineffective. They will do others little good and will bring ourselves very little satisfaction. (2) Often, we are not very well prepared for the work we are asked to do. Any work in the Church requires preparation and training as much as work outside the Church. To be happy and effective in Church-service, we should prepare ourselves, before and after we are called, for the work at hand.

There is no limit to the good you can do and the joy you will receive, if you will prepare yourselves for Church-service, be dependable in any position you accept, be inspired by your love for Christ and other people, and seek God's help in your work.

Choose today a service you can render the Church of Jesus Christ tomorrow.

How A Mother Can Prepare Her Son for the Aaronic Priesthood

By VIVIAN REDD McCONKIE

LATTER-DAY SAINT mothers who have faith in God and who love the Gospel and are imbued with wisdom to evaluate and understand its principles are anxious that their children shall be the recipients of its blessings. To guard against disappointments, mothers of this type take early interest in guiding and shaping their children's ideals, beliefs, standards, and habits, that they may have strength and power to withstand evil forces. "Train up a child in the way he should go; and when he is old, he will not part from it" (Prov., 22:6). These are words of wisdom. No matter what the training is, whether it is in the right or the wrong direction, "he will not depart from it." Children can be habituated and accustomed to the right way when sufficient time and thought are given them by their parents during their formative years. A mother can be ever so conscientious in the training of her children, and exert great energy, but if she herself has not the right "mind-set," the children very likely will be on the bias —inclined to swerve when temptations confront them.

Before we can harmonize our conduct with the philosophy of the Gospel, and be qualified to teach it to our children both by precept and example, we must have clear-cut, well-defined, and correct ideas and conceptions of just what we do believe as Latter-day Saints, and a respectful attitude for all that the Lord requires of us. Our understanding varies according to our faith in the Lord and our conformity to His revealed word; hence, there are many varieties of Latter-day Saint homes. People live according to their understanding and desires. We live no better than we know how to live. There is a positive relationship between doing and knowing. If one shall do the will of the Father, he shall know of the doctrine, for he is in a position to have his understanding added upon. "I understand more than the ancients because I keep thy precepts" (Ps., 119:100). When we, as mothers, keep the commandments of the Lord, our faith increases and our understanding becomes clear and definite; for "Through thy precepts I get understanding" (Ps. 119:114).

Understanding of eternal truth is clarified and takes form through faith, by studying the Gospel and becoming familiar with what we believe as members of the Church, through meditation (thinking things through), and by having the courage to live up to our precepts. Children born into homes where parents have faith in the Lord and understanding of God, and who have appreciation for the Gospel as well as strength to live its principles, have a much better opportunity to succeed in the fight against sin. If these characteristics predominate, and if the Gospel is the beacon light, the children are more nearly assured joy in this life and eternal life in the world to come.

IT is common in Church families for children under twelve years of age to make progress in the various organisations of the Church, but as they approach puberty and adolescence, which in the boy's life is from twelve to nineteen years, the period corresponding to the Aaronic Priesthood age, the picture frequently changes. At this period a great influx of energy appears in both the physical and mental phenomena. A rapid growth and readjustment of various bodily functions take place. There are now mental interests, new ambitions, new zests to meet life, and a new birth, especially in relation to society. Emotional instability, a tendency toward emancipation, a sudden turning to the ego, and an advance of one's own opinions, feelings, and volitions, and often a letting go or giving up to disintegrating tendencies characterize this period.

If during the pre-adolescent period, children are habituated to the fundamental virtues, including faith in God, honesty,

obedience, respect for parents and authority, and are accustomed to Church activities and a respectful attitude for the Sabbath Day, as a rule they will pass adolescence admirably Change in any direction is slow. Children do not become great champions of virtue nor grievous sinners over night.

Parents not awake to the best interests of their children until they are partially grown, find them too set in their way to be readily changed to the more narrow paths. Every day of experience more fully conditions the child in some manner of living. If the early training would be more nearly as it should be, there would be fewer frustrated parents when boys approach and pass through the Aaronic Priesthood ages. (Read Gospel Doctrine, pages 359-380; Doc. and Cov., Sec. 68.)

Life is a conflict between the two great forces of good and evil and we are continually making our choices, classifying ourselves, whether or not we are conscious of it. "No man can serve two masters . . . Ye cannot serve God and mammon." (Matt. 6:24.)

If the funamentals of the Gospel were affirmatively accepted and lived by parents, and if they were taught to children, much of the confusion, disregard, and disrespect of Gospel ideals begun in adolescence would be averted, and a gradual growth and development in the right way would result. If normal children reach their teens untaught, undisciplined, undirected, as a rule their way will be fraught with difficulties. This is the period for the "set of the sail."

Early and proper training cannot be over stressed. Ofttimes parents get plunged into difficulties without being cognizant of the reasons. Perhaps they have been inconsistent and have selected which commandments of the Lord they would keep and which they would offend, forgetting that their children probably will follow their example, except that the children may elect to disregard not only those which the parents disregard but other of important commandments as well, which they themselves may elect. Children are prone to pattern after parents. If a mother's life is at variance with her teachings, it is unfortuna te for the child, for her example will probably impress the child more than her teachings. If she makes the mistake of liberalizing the law by attempting to harmonize it with her own conduct and concepts, instead of harmonizing and adjusting her life to the law, she will lessen parental influence with her children.

THERE is frequent divergence of opinion as to what is the right thing to do relative to the doctrines of the Church. Individual differences in people's understandings, faith, desires, the degree of guidance by the Holy Ghost are plainly evidenced. Variance of views regarding Church standards may develop to an unwholesome proportion. For instance, mere mention of Sabbath observance may develop as many opinions as you have persons present, which indicates a proneness to put a personal and private interpretation on subjects that are well defined and clearly revealed in Holy Writ. A oneness is not reached by surrender of thought, or opinion, or liberty, but by study and obedience. Where there is righteousness there is oneness.

You often hear this remark: "Let your conscience be your guide." If the conscience is not in harmony with what the Lord has said on any subject, how can one follow his conscience and gain salvation. Many consciences are attuned to, and accustomed to doing improper and disrespectful things on the Lord's Day, in direct breach of divine injunction. There is such a thing as a "Church conscience." If individual conscience does not measure up to what the Church requires, then inividual concepts should be harmonised with those of the Church. Our conduct is well defined if we whole-heartedly accept the Gospel as divinely revealed and as an inspired code to live by.

There are many reasons why children do or do not develop as they should to measure up to Latter-day Saint standards. I have tried to indicate a few which seem pertinent. If mothers realise that childhood is an impressionable age, a period of tender faith and trusting hearts, that it is a time when definite things must be acquired by the child in preparation for his development, and that if these

essentials are neglected the boy will be handicapped at the very outset of his receiving the Aaronic Priesthood, they would be more anxious to change their memories with their duties to teach faith in the Lord. If mothers are indifferent to ordinations of the Priesthood, lack understanding of them, an have slight appreciation for them, the boy's progress in the Priesthood is blighted at the outset. He will scarcely grasp the significance of the Priesthood without home teaching. It will be more difficult to fully appreciate the sacredness of the Priesthood without parental instruction in his youth. If he does not grasp the significance of it, or appreciate the sacredness of the authority, he will make no special effort to magnify it.

There is bright hope for every mother, and there is great expectation for every son who is taught and trained in the principles and in the ordinances of the Gospel. The Lord has shown the way and asks only that we follow in the path of our inspired Priesthood.

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The Idler Shall Not Have Place In The Church

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apply our labour to something that is productive and conductive to the welfare of the human family. ("Gospel Doctrine," p. 235, 236.)

And then, President Brigham Young: out of all the many things that he has said, let me present this:

We want you henceforth to be a self-sustaining peope. Hear it, O Israel; hear it, neighbours, friends and enemies, this is what the Lord requires of this people. . . . Ye Latter-day Saints learn to sustain yourselves, produce everything you need to eat, drink or wear; and if you cannot obtain all you wish for today, learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must live within your means. . . . Who are deserving of praise? The persons who take care of themselves or the ones who always trust in the great mercies of the Lord to take care of them? It is just as consistent to expect that the Lord will supply us with fruit when we do not plant the trees; or that when we do not plough and sow and are saved the labour of harvesting, we should cry to the Lord to save us from want, as to ask him to save us from the consequences of our own folly, disobedience and waste. . . .

Brethren, learn. You have learned a good deal, it is true, but learn more; learn to sustain yourselves; lay up grain and flour and save it against a day of scarcity. Sisters, do not ask your husbands to sell something to you out of the stores, but the last bushel of grain you have to buy aid your husbands in storing it up against a day of want, and always have a year's or two, provision on hand. ("Discourses of Brigham Young," p. 293.)

I hope the time will come when we will not feel restricted and will be able to lay up in store for a year or two in advance.

AN INESTIMABLE JEWEL

It is not merely for today but for all time to come that we should perpetuate for our children's children that great and free government which we have enjoyed all our lives. I beg you to remember this, not merely for my sake, but for yours. I happen, temporarily, to occupy the White House. I am a living witness that any one of your children may look to come here as my father's child has. It is in order that each one of you may have, through this free government which we have enjoyed, an open field and a fair chance for your industry, enterprise and intelligence that you may all have equal privileges in the race of life, with all its desirable human aspirations. It is for this the struggle should be maintained that we may not lose our birthright—not only for one, but for two or three years. The nation is worth fighting for to secure such an inestimable jewel. A. LINCOLN.

PRESIDENT: WHAT IS YOUR SENSE OF VALUES?

by MARVIN O. ASHTON—*of the Presiding Bishopric*

IN other words, President, "do you see gold in them thar hills?" It doesn't take much intelligence, when gold is flashed in your face, to realise that you are beholding a precious metal, but what is important is to discern value when it is obscured or hidden. The virtues of grace and beauty were hidden in the awkward clumsy personality, if you please, of the Ugly Duckling. Jumbo, the elephant, was loved by the millions of children of Great Britain for a generation or two. He was world renowned for his almost unbelievable dimensions, but he was once the scrub of the herd. It took a P. T. Barnum to see this hidden value. Now look at the awkward unsymmetrical, unpromising colt. President, have you noticed a young thoroughbred—how all out of proportion he appears—long, awkward-looking legs and over-sized knee joints? When you looked him over, were you impressed that in a couple of years such a specimen would make a Man of War, clipping off a mile in one minute and thirty-seven seconds?

We are still talking about hidden values, but what we want to emphasize here are not horses and elephants, but things decidedly more precious, **boys and men.** Yet, the above comparisons may help us to keep in mind eternally that sometimes a boy's outward appearance may throw us off the track in appreciating those hidden values that perform such miracles. This unkempt, awkward product of the frontier, sprawled on the floor putting into his head every piece of knowledge and inspiration from the pages of a book read by the flickering light from the open fireplace—who would have had the audacity to prophesy that that same piece of humanity in that log cabin would forty years later sign a document that would break the chains of bondage of three million of his fellows? Who would have dreamed that that same fellow would some day give a three-minute talk that would be heard around the world, and every letter of it be cut in stone and cast in bronze, throughout the civilized world?

President, do you see those values under that mat of unkempt hair of a boy? Do you have the discernment to see behind the inquisitive mischievousness of an Edison the world light-flooded with an incandescent lamp? President, it was that kind of stuff that gave you the steam-engine, the Ben Franklins, your Lindberghs and MacArthurs. If you see the possibilities of that lad over whom you preside, you'll love him that much more—and if you love him, we don't worry about the rest of it.

The following poem hits the nail on the head in this philosophy we are stressing.

ZIPPERS AND BOYS

The zipper's a modern contraption,
Supplanting the "button" and "lace,"
We now bid "good-bye" to the "hook and the "eye,"
The zipper has taken their place.
It travels on delicate meshes,
And fastens quite snugly and tight,
If you wish it to work, don't give it a jerk,
But pull it through—smoothly and light.
Now, boys are somewhat like zippers—
If you jerk them, they go off the track,
And you're likely to find you're left 'way behind,
And cannot move forward or back.
You're stuck with a mighty hard problem—
You're balked and stranded, I fear.
For it's a dead cinch you can't move an inch
When your meshes are all out of gear,
If you'll just treat the boys like a zipper,
And start them out right—they'll come through,
And nine times out of ten will make splendid men—
Energetic, efficient and true.
But thrust them, and twist them, and jerk them—
Like the zipper, they'll slip out of clutch.
And you've stalled that dear boy—your hope and your joy—
The lad that you valued so much!

"Improvement Era."

★

"On the evening of the 21st of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was brighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He quoted first, part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

For behold, the day cometh that shall burn as an oven, and all the proud, yea, and they that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

"And again, he quoted the fifth verse thus:

Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"He also quoted the next verse differently:

And he shall plant in the hearts of the children the promises made to the fathers and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

★

THE ARTICLES OF FAITH

Of the Church of Jesus Christ of Latter-Day Saints

1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ. (2) Repentance. (3) Baptism by immersion for the remission of sins. (4) Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organisation that existed in the Primitive Church, viz.: Apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

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